A U M

He who verily knows the supreme Eternal, becomes the Eternal; there is none in his line who knows not the Eternal. He crosses over sorrow, he crosses over sin; rid of the knots of the heart, he becomes immortal. —MUNDAKA UPANISHAD.

THEOSOPHY

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SIGNS OF THE CYCLE

H. P. BLAVATSKY is still as much a mystery and an unequated problem as while she lived in the full light of publicity. There are three sources of evidence available, now as while she lived, from which to form an opinion. Those are: her own record as made by herself, in deeds and in words; the various statements of those attracted to her by virtue of what she did, said, and wrote; the various statements of those who were repelled by her mission and her works.

Whoever she was, whatever she may have been in her inner and invisible nature, could only be known at first hand to herself, to her Masters who sent her into the world, and to those, if any, who were or became able to live and move knowingly in the world beyond as well as within the area of human consciousness. Otherwise, her case is no other or different than that of every living human being. Each man is a mystery to himself as well as to all others, until he himself is able to live and move and act with at least as comparably free consciousness in the Occult world as all normal men possess in the world of our present waking state. Into that world we all go in dream and in sleep, as well as during sundry abnormal conditions of the human being. From it we all come to birth here; thither we all return at death. But who goes and returns in full consciousness?

H. P. Blavatsky, again, did not differ from great numbers of living as well as bygone human beings, in that she asserted the reality of the Occult world; professed to have some knowledge of it; some ability of her own to enter and depart from it; some acquaintance with the inhabitants of its various Kingdoms; some

scientific experimental certainty of the inter-relation and interaction of those Kingdoms with the four known to human beings—scientific certainty derived not by induction or deduction from human experience or the dubious testimony of "revelation," but literally by herself "going to school" to certain Professors of the Occult Sciences who not merely teach but *demonstrate* the exactitude of their knowledge. According to her own affirmation she came from that School into the arena of human life with a definite aim and object. Her first public statement is to be found in the Preface to *Isis Unveiled,* published in 1877:

> "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. We believe in no Magic which transcends the scope and capacity of the human mind, nor in 'miracle,' whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology."

Examining the competency and credibility of the available witnesses, it becomes so clear as to be self-evident that her mission and her teachings were directly opposed to the dogmas and creeds of the various religions and religious sects. Every sincere believer in any of them, every one whose interest or profit is bound up with any of them, would inevitably be against her, if only on the defensive. The slightest study of the hundreds of assaults upon her integrity issuing in a constant stream from this source will surely reveal their prejudice and hostility. What reliance can be placed by any sensible man on such testimony?

Nor is the actual case different with the Spiritualists, the so-called scientists, or rather pseudo-scientists and followers of modern materialistic theories and speculations on the origin, nature, and objectives of all existing things. Not only are they moved by the same motives, not only have they already fixed beliefs and interests to defend, the same as the religious-minded, but they also have everything to gain and nothing to lose by opposing anything that even tends to disturb the established order of which they are beneficiaries as well as supporters. The same dispassionate survey of the mass of testimony from these quarters can only result in discrediting the witnesses and their cause—not H. P. Blavatsky or her teachings.

One soon comes to except the genuinely honest and devoted religious man, the convinced Spiritualist, the real scientific student,

the rational materialists of every day affairs. All these, being established and absorbed in their own concerns, pay scant heed to "any new thing under the sun," and where they speak of H. P. Blavatsky or Theosophy at all, do so with unconcern and the tolerant good nature or equally tolerant contempt which flows from a full mind already satisfied with its own interests and indifferent to all else. Evidence from these quarters is as negligible as in the other cases it is unreliable.

It is when the inquirer comes to consider the testimony of those who were her followers that he treads upon debatable ground where even the most careful student may lose his way. Few have the time, the means, the inclination, to go thoroughly into any subject; fewer still possess the natural or acquired qualities necessary to be a genuine student of anything. Those by nature and training so qualified, almost invariably will be found engaged in pursuits yielding in the human sense a far greater reward at infinitely less pains and risk than can ever come to one whose tireless task is the search for the truth for the sake of Truth itself. And the study of the truth, whether in respect to H. P. Blavatsky or to her Theosophy, requires all that, as it does to arrive at the truth in other and far more accessible directions.

If, instead of accepting or rejecting at their own valuation or off-hand, the numerous witnesses who have put on record their varying impressions derived from personal acquaintance with H. P. Blavatsky as her students of one or another degree of proficiency—if the inquirer were to take each of these witnesses in turn and put him on his own *voir dire,* it would soon become self-evident that, each in his own way, not one of these witnesses can safely be relied upon any more than can those of other classes already indicated, though, naturally, for different reasons. Avoiding as far as possible naming any names, it will soon stand out with unmistakable clearness that none of these witnesses ever understood either H.P.B. or her Theosophy—and this no matter how closely they may have been associated with her and her work, or what their prominence, or what claims have been made for them either by themselves or by those who have accepted them as competent guides and authorities.

In the first place it will be found that each of them contradicts himself—a fatal impeachment of the testimony of any witness. In the second place, each of them will be found to contradict on essential points the known and recorded statements of H.P.B., whom they profess to love and revere—a fatal cloud upon the sincerity

of their evidence; finally, that they one and all contradict in essential subjects and objects the Theosophy and the Theosophical example of H.P.B. There is neither room nor need for more evidence on these three matters. Each of these Theosophical witnesses provides at first-hand the evidence in abundance, and if the inquirer will not study that, make his own comparisons and cross-examination, to add to the unstudied mass would be a work of supererogation. The evidence studied, no arguments are needed, for the facts stand out stark and unmistakable. Moreover, in the course of this investigation of the testimony of her followers, the inquirer will find for himself that all the ostensible facts to the discredit of H.P.B. and her teachings, so freely made use of by the naturally antipathetic writers, have been provided in superabundance by these professedly Theosophical witnesses. With but two exceptions, all those prominent in the Movement, whether in the past or at the present time, have alternately testified for and against H.P.B. as H.P.B. represented herself; have alternately been for and against what H.P.B. herself undeviatingly held out as being true of men, things, and methods; in other words, these Theosophical witnesses have all, at one time or another in their career, been on both sides of the fence in regard to H.P.B., her Theosophy, her principles and her practices. No doubt much can be learned from the varying recitals of these various witnesses besides the learning of their unreliability, but the investigator needs must himself be a judge of human nature, if he is to succeed in separating the true from the false and erroneous in these multitudinous recorded statements of her quondam students and present claimants to attention in her name and in that of her Theosophical repute.

Remains to consider the third source of extant testimony: that provided by the writings and the work of H.P.B. herself. Fortunate is the Karma of that inquirer who comes first and at first-hand in contact with H.P.B.'s own statements as to her mission, her Masters, herself and her life-work. He will find that from first to last she is a *consistent* witness, whose whole life was subjected to endless examination and cross-examination, without in a solitary instance having her testimony shaken or upset. He will find that *her* Theosophy from beginning to end of her vast writings stands to-day as unimpeachable as ever, whether as to fact or philosophy. More we take her at her word, more we shall find that her word is good. Applying the same canons to test her competency and credibility that should be applied to any witness on any subject, the

inquirer will find for himself what Damodar K. Mavalankar found, what William Q. Judge found, what Robert Crosbie and other humble searchers for Truth have found—that H.P.B. can be trusted by him as Masters trusted her, and that her Theosophy is the Wisdom-Religion of those Masters. This is the investigation which was urgently needed and invited in the formative years of the Theosophical Movement. It is still more needed and invited to-day, now that H.P.B. no longer lives in a body among us, and now that the Movement has wandered in so many forbidden channels and drifted upon so many sand-banks of thought since her departure. It is not her death that has disrupted the Movement. It is the neglect of her life and her life-work by Theosophists. It is not her teachings or her example that have led the Movement awry: it is from the neglect to profit by both in any pure and true sense that all present and past misfortunes have fallen upon the just and the unjust alike, as all future missteps must come. Those who *trusted* H.P.B. and were themselves true to their own trust never came to grief. This is as true to-day as it was in the generation which had her human presence—and recognized nothing else.

The restoration of the Movement to the lines she laid is the great and pressing work of the present and of the future. In March THEOSOPHY there was quoted the closing lines of Mr. Judge's last article, devoted, as was his life, to the faithful fulfillment of his trust in her and in her mission. The present writing cannot be better sent on its way to fellow Theosophists than by repeating for their consideration the opening sentences of that same article:

> "There are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster round her name. For not only was she one who brought us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relation with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would

ingratitude

not be the case if we were dealing with a mere ordinary person.

"Many things were said about H. P. B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious . . . There are many reasons why they should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H. P. B."

H. P. B. ON UNITY

There is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing;* each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the Country. —*H. P. B.*

STEADY GROWTH

> Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.
>
> —*A Mahatma's Letter.*

SOME few there are whom close contact with Theosophy in other lives has prepared for its swift recognition when they meet it here. These are ready, when they pick up the clue, to press forward and win their way out of the labyrinth of circumstance, leading the way for those who follow. But for one person who straightway recognizes the lost plan of the work, and quietly takes up his task where he dropped it, there are a dozen emotional ones who react promptly to its stimulus, and blaze as brightly and as briefly, and, one is tempted to add, to as little purpose, as a display of fire-works. Every Lodge has its paper Associates, who sign the Declaration card on their first and, mayhap, their last appearance.

All action has its appropriate reaction, proportionate in strength to the initial act. Every innovation is followed by its shadow, and the setting in motion of forces for good arouses simultaneously and inevitably a counteracting force. If, therefore, progress is by measured stages, less violent resistance is generated to be overcome by him who would advance.

Many a summer plant outstrips the seedling shoot of a great tree, but the ephemeral annual shrivels away before the winter's cold, while a thousand years leaves the Sequoia sound and strong. Time is necessary for growth in the understanding and application of Theosophy. The rapid advance seemingly made by some is accounted for only partly by their superior efforts in this life; partly it is due to the preliminary steps having been taken or, perhaps, great advance made, in other life or lives.

Theosophists are often regretful that certain ones, unselfish, broad, keen and intellectual, are so slow in recognizing Truth when presented to them. It is a temptation to try to hasten their progress, at least by indirect suggestion; temptation, however, which the wise withstand.

It is a waste of time and energy, to say nothing of an unwarrantable invasion of the precincts of another soul, to try to argue another into acceptance of a Theosophical, no less than any other

tenet. Mr. Judge has said: "It is better to ask permission to state your case clearly, producing your evidence; then leave your cause to mature deliberation in the mind of your adversary . . . Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil." All we can legitimately do is to state firmly, but not aggressively, our own position, leaving it for others to define theirs if they wish or to pass over our declaration in silence. Ideals can often be presented unlabeled if we are sure beyond the possibility of sophistry that we withhold the name of Theosophy with the unmixed motive of leading the way gently towards the truth.

It is as if we knew of the location of a wonderful diamond mine where whoso will may help himself to fortune. If free from selfishness and greed and full of pity for the wretched poor, our impulse is to spread the news of our find broadcast, but few will listen seriously, and fewer still will put our claims to test. At last we gain perforce a measure of discretion and go quietly among men, showing this precious stone to one, and that to someone else, seeking with patience till we find one who, instead of, like the rest, deriding or exclaiming only over the beauty of the stone, demands to know its source and where he can obtain its like. To him, with great, albeit silent, rejoicing, we may point the way to Theosophy, the mine whence come our gems of Truth.

The possible range of knowledge is infinite, and seemingly almost so that made available to us by the latest re-statement of Theosophy. But, to be properly assimilated, it must be taken gradually and regularly. No more than physical fitness could be kept up by consuming at one sitting our maintenance rations for several days, can our mental natures receive due sustenance from occasional feasts of study alternating with more or less prolonged famine. Regularity in study of the Teachings is of paramount importance, be the time available but half an hour a day.

Assimilation of the Teachings takes place little by little as they are applied. It is better to concentrate on a single point of the Teachings, to turn it over in our minds, and see how we can apply it, until its meaning as far as we presently can grasp it, becomes a permanent possession because a part of our very nature. So shall our growth to the full stature of perfect Manhood be steady and sure, however slow it seems.

TRUE AND FALSE SPIRITUALISM

IN EMBARKING upon her public work in 1875 in behalf of Masters and Their Message, H. P. B. did so with a definite plan of procedure in view, as events showed. The thoughtful student of today can trace the gradual unfoldment of the message from its initial stage when *Isis Unveiled* was written, with its marshalling of facts, both ancient and modern, relating to the existence of a universal tradition and teaching of the transcendence of an *occult* side of Nature over the material side; and to its culmination with the *Voice of the Silence*, showing that the direct use and application of spiritual power can be safely entrusted only "To the Few." But it is not enough to see the plan in retrospect against the background of more than half a century of turbulent Theosophical History; what is more important is to see it *in prospect* and to apply the factors and principles involved to present day and to future Theosophical problems.

The modern manifestation of so-called spiritualism had its origin in this new-old world, America, as had the modern Theosophical Movement. In its outward phase the Theosophical Movement appeared to follow close in the wake of the spiritualistic; but, on the inner side, the outpouring of mediumistic phenomena was the result of the rising tide of psychic force, which accompanied as a shadow the rising cycle of truly spiritual power—the centenary work of Masters. Preceding the public appearance of the Theosophical Movement at the beginning of the last quarter of each century, there must, of necessity, be preparations going forward "behind the scenes." Since Masters work indefatigably for Humanity, the unseen and silent preparations go on all the time, merely assuming increasing intensity as the time approaches for the Messenger and Agent to come forth. It is this increasing intensity which, in fact, constitutes the rising cycle; and the spiritual force let loose stirs up the members of the entire Race for good or for evil.

Before H. P. B. could set forth what we might term the affirmative teachings of Theosophy, she had first to prepare the ground and clear the way as much as possible. To have given out the Teachings as contained in the *Secret Doctrine* and the *Key to Theosophy* at the very outset would have been to create "confusion worse confounded" in an already confused Race-Mind. As it has often been expressed: "She had to work with the Mind of the Race as she found it." She had to first clear away the dross with which

that mind was tarnished, before she could plant the golden seed of Divine Wisdom.

This "dross" had a triple aspect—sectarianism, scientific materialism, and so-called spiritualism, this three-fold aspect of the Race-Mind naturally dividing Humanity into three groups. This did not mean, any more than it does today, that membership in one group precluded anybody from alliance with one or both of the other groups. There were in 1875, as there are now, scientists who, while holding to the materialistic outlook in their laboratories and class rooms, still maintained sectarian affiliations and even engaged in the observances and ritual connected with their churches. So, also, there were, and still are, many spiritualists who did not regard it as at all necessary for them to sever their connections with their creeds by reason of their adherence to the spiritualistic cult. Of these three groups, H. P. B. in the beginning trained her guns only on the sectarians and the scientific negators. For a number of reasons she defended the spiritualists at first and espoused their cause against the attacks of scientist and religionist. She knew that their phenomena really occurred and because they occurred she could confound thereby the scientific sceptic and the sectarian miracle-monger. H.P.B. saw in spiritualism an opportunity to help the spiritualists themselves by showing them the true nature of their phenomena and the science and philosophy underlying them; she also saw in the phenomena a usable link between the gross thinking of the age, and Theosophy. The new cult had appropriated the term *spiritualism* under the mistaken notion that all which was not physically material was "spiritual." The door which the spiritualists had opened to a realm unseen to the physical senses, they were sure opened upon the world of pure spirit. When H.P.B. pointed out in ever so friendly a way that the door opened upon a world of matter far more gross and dangerous than the so-called gross matter of this plane, their resentment knew no bounds. It was impossible for them to realize that what they regarded as light was in reality darkness, and what they looked upon as divine was truly demoniacal.

H.P.B. knew that in an age of inquiry, sectarianism with its blind belief in miracle would fall through its own inherent weakness. She also realized that man at heart knew himself a spiritual being and that scientific materialism could not affect him very deeply nor for very long. She knew that the issue of the future would be between True and false spiritualism—which is, in fact, the issue *of all times,* as is graphically set forth in the sixteenth chapter of

the *Bhagavad-Gita*. Ultimately each one must choose either the divine or the demoniacal. There is no escape, and those who dilly-dally, choosing *not* to choose, are finally *drawn* into the demoniacal camp. As a rule the loss of one's spiritual integrity is gradual; but innocent and playful dabbling in "the lower IDDHI" (See opening sentence of the *Voice*) if unchecked, is bound in time to bring about the dabbler's complete debauch.

There are two fundamental attitudes towards life—the spiritual attitude and the material attitude. The religionists, the spiritualists and the learned sceptics of H.P.B.'s time all reflected the material attitude towards life, no matter what their pretensions might be. The spiritualist was dealing with a plane of life, whose denizens were filled with the grossest passions and desires, which they sought to satisfy vicariously through the medium. The religionist had degraded the original divine concepts of the Wisdom Religion into anthropomorphism and literalism, resting on blind belief and fear. As against this manifestation of the materialistic attitude towards life, H.P.B. presented the eternal, changeless doctrine of Masters. While one might be a sectarian, spiritualist and scientific sceptic simultaneously or by turns, since the three were aspects of a single attitude towards life—the material—one could not be a Theosophist and still maintain seriously his allegiance to the groups named. "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear: there is no place for both."

Those who have been accustomed to seeing a conflict between religion and science are surprised that Theosophy regards them both as materialistic. The term "materialism" in Theosophy comprehends a great deal more than its ordinary meaning of an intellectual disbelief in anything but the matter of the five senses and the brain-mind. In Theosophy materialism is a separative and partial outlook on life and the translation of the divine potencies of the *god within* into nought but material and personal values. It is the *motive* which largely determines which of the attitudes described one is actually holding. The other factor is knowledge. Right motive plus right knowledge leads to right action. Since Theosophy cannot grow on the soil of the three modes of thought indicated, the problem arises as to what Theosophists are to do regarding their former sectarian and other affiliations? This is fully dealt with by H.P.B. in her *Key to Theosophy*. After stating that members of the Theosophcial Society at large were free to profess whatever religion or philosophy they liked, she goes on to say that the society cannot make a Theosophist of one who has

no sense of the *divine* fitness of things or of him who understands Theosophy in his own "*sectarian* and bigoted way." It is evident, therefore, that to become a Theosophist the *sectarian* and *bigoted* way of looking at Truth must be abandoned.

H.P.B. had still a deeper object in the time and attention which she devoted to a consideration of spiritualism and its phenomena. This deeper object is revealed in her Messages to the American Theosophists, wherein she warns the American Theosophists in the most solemn manner against the growing tendency to psychism. From the first Message:

> It (the Society) was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that had now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness —but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which had led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit.*

From the second Message:

> Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. . . The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction.

From the third Message:

> Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation of the new cycle proceeds, as the forerunners of the new subrace make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such move-

ments as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future is this. In nearly every case the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes, consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic.

From the fourth Message:

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourself.

The deeper object of H.P.B. in her warnings against mediumistic and psychic indulgence was to save the forerunners of the new race forming in America from falling into that "Slough of Despond" which has been the ruination of many a promising civilization of the past as well as the present. It is the new race that holds the promised harvest, the harvest that will feed the world;

and it is of prime importance that that harvest remain untainted lest the world again sicken and starve on bread from which the life-giving elements have departed. The battle of the coming century both in the realm of Theosophy and in the world at large will be between the Army of light as represented by Masters and Their Wisdom and the legions of darkness, representing the false spiritualism—the horde of self-seeking spiritists, psychics and pseudo-mystics who will again seek to revive and perpetuate the sorcery which brought about the destruction of the Atlanteans. There is only one way to avoid the repetition of so dire a fate and that is by unremitting *study* and *practice* of the *true* Science of the Spirit—Theosophy; a Science whose philosophical and scientific basis is *Unity* and whose ethical and social basis is *Interdependence,* to be achieved through personal and individual *Sacrifice.*

The Nation's Salvation

Question: Is it an understanding of Karma and Reincarnation alone that can save the nation from internal troubles?

Answer: It is the only way out. Until men understand that they are here not for once, that whatever they receive they have merited, we shall have just as much and worse trouble than that we have already had, for the longer it goes on the more intense will be the reactions. But, perhaps men will listen to these obvious self-evident truths only when there has been such an absolute subversion and destruction that they will have to stop and think. How the Masters would, if They could, save humanity! They have done all that they can. The Message is here, and it is our only hope. Jesus said, "O, Jerusalem, how I would have gathered thee under my wing as a hen doth her chickens, but ye would not." And Jerusalem was destroyed. We need not think there is not the same danger for us. There is nothing in our civilization that is enduring—of railroads, books, buildings—not a single relic would be left after a hundred years. So if there are those who have eyes to see, who have ears to hear and who can understand, let them work in season and out of season to put these ideas before their fellowmen, that the ideas may spread and make others think. —*R. C.*

BORN OUT OF RACE AND PLACE

> . . . A race could not possibly arise and then suddenly go out. We see that such is not the case, but science has no explanation; it simply says that this is the fact, that nations decay. But in this explanation no account is taken of the inner man nor of the recondite subtle and occult laws that unite to make a race. Theosophy shows that the energy drawn together has to expend itself gradually, and therefore the reproduction of bodies of the character of that race will go on, though the Egos are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves. The economy of Nature will not permit the physical race to suddenly fade away, and so in the real order of evolution other and less progressed Egos come in and use the forms provided, keeping up the production of new bodies, but less and less in number each century. These lower Egos are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos, and so while the new set gains as much experience as is possible the race in time dies out after passing through its decay. (*Ocean of Theosophy*, 1893, p. 85.)

THE proud science of today—not quite so proud as of yore—would laugh to scorn the idea of fundamental biologic law concealed under this homely every-day phraseology. But a time will come.

Most certain it is that the character of a race changes. There are today on the Mediterranean shores many bodies whose heredity derives almost purely from those who lived and wrought wonders amid the "glory that was Greece and the grandeur that was Rome." For all that, where now are Rome and Greece? Theosophy has its answer; and to the negative phase of that answer the most skeptical must agree: the Mediterranean knows Greece and Rome no longer!

Again, in most nations of racial homogeneity, there is a likeness among its people of a definite epoch. The character may alter or utterly vanish, but the stream changes the nature of its flow more or less as a unit. Of a Roman, abandoning the degenerating flesh of his former race, and ultimately finding himself a Briton, they do

not say, "That man acts more like a Roman than an Englishman!" For by that time men have forgotten how Romans in the flesh *did* act; and the present living demonstration has no meaning to their minds; the reincarnating being is typical of his present race.

But to the doctrine of reincarnation can be applied with peculiar force, "The exception proves the rule." There are beings born in one race, who yet have such marked peculiarities of, and affinities for another, that one would think even the blindest would stop, ponder, and wonder.

Such, for instance, as Lafcadio Hearn; unrestful under every phase of Occidental environment, but under a Japanese sun, flourishing and finding happiness, leading a Japanese life, fulfilling a Japanese destiny. Or Rajah Brooke, a full-blooded Englishman, who became a most apt, congenial, and successful ruler of Dyaks—not according to British ways, but to native ways. Or Colonel Lawrence, more Arabian than the Arabs; their liberator, their real though ex-officio Sultan, and well-nigh their God, who to this day finds himself out of step with the English civilization in which he tries unhappily to play his part. Or General "Chinese" Gordon. Or anyone of the many wandering Occidentals who have linked up with savage or barbarian tribes, and played great roles in the destiny of those tribes for good or for evil. Some may have met—though the opportunity is rare—one of those white wives of Chinese, born American of the Americans, who yet live out plump, placid careers in the Chinatowns of San Francisco or New York, as the orthodox mothers-in-law of Chinese households, falling in with the Asiatic ways as they never did with white. Or the American Ranee of Rajah Holkar. Or the daughter of a British Admiral who follows Ghandi, clad in handspun Indian cotton—and happy in that destiny.

But perhaps of all these strange natures the most significant—for the occult causes are here most easily to be traced—is that of General Homer Lea, the American cripple, who in actual living fact overthrew the Manchu Dynasty of China, setting in motion the wheels of a new Asiatic era before ever setting foot on Asian soil. Except by military strategists who have good reason to remember his genius—and his criticisms—his name is now nearly lost to the land of his birth, though in China, joss-sticks are burned to his memory, figuratively and perhaps literally.[1]

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[1]See the account given by Harry Carr, a personal acquaintance; *Los Angeles Times*, November 15, 1931.

The photograph of General Lea produces a curious impression. He had clear-cut, astonishingly regular and intelligent Caucasian features. But there is something uncanny about the whole expression—until one notes that it is the exact mask of unhuman placidity with which the Mongolian masks his very human emotions from babyhood.

As a very small boy he had a dream which left an unforgettable impression. In it appeared strange men and strange sounds. At ten, the dream reappeared. This time he knew the men to be Chinese soldiers. The dream came for the third time at sixteen; and this time he knew the sounds for Chinese war trumpets. It returned a fourth time, years later, just before his departure for China. Apparently some other influence submerged his strange destiny for a time, for he studied law at Stanford University. Then he left, and turned his whole attention to military strategy, spending his time on a rug in Westlake Park, Los Angeles, studying. Thereafter it became known that in some mysterious way he had gained ascendancy over the Chinese youth of San Francisco and Los Angeles, organized them, cut off their queues—the mark of servitude to the Manchu Dynasty — and began shipping them to China. Shortly afterward he followed. Then began the first unsuccessful rebellion; an attempt to set a young prince on Tsi-Ann's throne. Lea came back with a price on his head, accompanied by various princes of the blood in similar case; and with a military record which caused him at various times to be consulted by Lord Roberts, Commander-in-chief of the British Army; the British General Staff; and Kaiser Wilhelm, erstwhile of Potsdam and now of Doorn. The latter had a special carriage built to enable Lea to see army maneuvres.

In some way Lea came to know Dr. Sun Yat Sen; and in connection with him plotted and carried out the uprising which made a Republic—in name—of China. In the course of this his strength gave out in the field and he returned to America to die, having played jackstraws with the destinies of more human beings than Napoleon probably ever realized were in the world. His deeds were done in and with a dying race, though one still vital with a tenacious life which might one day, under a strong leadership, upset the order of the world.

Strange legends—some of them may have been truths—grew up about his experiences in China. Troops were said to have taken flight at the glance of his eye. A Buddhist monk, "reading" his

palm, grew pale and pronounced the hand that of a king—or so they say.

His wit was of a particularly savage Oriental nature. To an American Major he remarked: "In the event of war . . . don't try to command troops . . . be a mule driver. Don't try to drive the lead mule; your brain is not equal to the task. Pick out a mule somewhere in the middle of the pack train—and leave all decisions to the mule!"

In military lines—as attested by his record, his books, and various military prophecies verified or so being, Lea showed himself actually a military genius. But he had the defects of genius, and his specialization approached insanity. Apparently nations never appeared to him in any other light than as potential military combatants; individual men as war material. Some of his books very effectively aided the cause of international hatred and distrust. His service to China is questionable. If we refuse to allow ourselves to be deceived by her "Republican" pretences, it can easily be seen that the present disunited bandit rule is worse by far for the common man of her race than the oppressions of old Tsi Ann ever were. Better perhaps had it been for the ancient race to decline peacefully in *statu quo* than to be torn into fragments, each imbued with a malignant and fratricidal life of its own, as is now the case.

What lay behind all this? Obviously such strange "sports"—to use the genetic term—are either Egos who have progressed to incarnation in a new race, while still having some powerful duty or tie unfulfilled with the older; or they are *bona-fide* members of the race, their past containing some unwonted and ambitious interference with the destinies of the older, leading them back to the same scene, furnishing an opportunity for expiation, reparation, or fulfilment. Homer Lea had in every aspect the precise nature of an Attila, a Jenghis Khan, a Timurlane, modified by and armed with modern education and mechanical facilities. Why did Chinese high and low turn to him as by a supernatural recognition? Why, upon his return from his first unsuccessful foray—in all Oriental usage a disgraced man—did Kang Yu Wei, ex-Premier of China, and Liang Ki Chew, an Imperial Prince, follow him and attach themselves to him like servitors? Like the Chinese, he had a deep distrust and fear of Japan; seeking to arm the United States against her with suspicion and steel. Like Napoleon, he considered him-

self a "man of destiny;" and also like Napoleon, *speculated upon his own peculiarities as derived from other lives of the past!*

Mystery upon mystery! Mystery whose broad, visible, general explanation but aggravates the fathomless black gulf which lies for *ordinary* perception between past and present, cause and effect, universal law and particular explanation!

"Intelligent Patriotism"

Question: Could a definition of Intelligent Patriotism be given?

Answer: The question is one of Intelligence as applied to patriotism. A very ignorant man may have a strong patriotic feeling which may be aroused to inconsiderate action by himself or through the incitement of others. A more intelligent man would have a wider range of perception and action and yet concur in national sentiment and action against other nations, that he as an individual would consider wrong as against another individual; both of these cases are basically wrong. A truly intelligent patriotism would consider the individual as an integral part of the nation to which he belonged; the nation as an integral part of the assemblage of nations which constitute humanity as a whole. As every individual is born into a physical body through parents of some race or nation, and thus into the world of men, the karma of each such birth indicates the opportunity of one so born, to eradicate in himself the defects of the family through which he came, and through the family the defects of the nation, for national defects are the sum total of all the individuals composing it, and the eradication of these defects begins and ends with the individual. Intelligent patriotism would therefore consist in doing our whole duty in that station where our karma has placed us, to our family, and to humanity as being made up of individuals, families and nations, while recognizing all as being the same in kind and differing only in degree. If our family duties are well and wisely performed, our duties to the nation and to humanity would, to a great extent take care of themselves. By "family duties" and "national duties" is not meant false attachments to family or nation as a means of pride, pleasure-hunting or sensuality, but in cultivating and elevating the higher sentiments and emotions of ourselves and of our family, and utilizing them for the performance of our duty to the nation and humanity in general. —*R. C.*

MORE THAN MONEY CAN BUY

COMMENTING on the youth of America, Professor Shri Vishwanath Maharaj Keskar, a Brahmin philosopher and teacher, who recently visited this Country to lecture, study and observe in our schools and universities, said: "American youth wants more than money can buy; and in this they are more civilized than many of their parents."

There is food for profound thought in this comment. We pride ourselves on the fact that we give our children "all that money can buy," but do we ever stop to consider whether we supply them as abundantly with the "unpurchaseables?"

Not long ago, a young married woman was re-reading some letters from her mother, who had been dead several years. They were affectionate letters, full of solicitude for the daughter's health; chattily recounting bridge-parties, luncheons and shopping-trips to the city. The material field was covered in a maternal and devoted manner; but when she had finished, the young woman looked up and said wistfully: "Sweet letters, aren't they? But do you know, I never knew what my mother *believed!*" The subjective side of life was unbroken ground between these two who had lived together in the most intimate of human relationships; the "intangibles" had never been surmised.

Have we thought if this might not be the basis of the unrest and dissatisfaction of our children in this topsy-turvy world into which we usher them? We should be indignant enough if told that when our children ask for bread we give them a stone; and yet, is there not justice in the charge? What riddle do we help them to solve, other than the riddle of the senses? Under the swift-moving, dark cloud of the Kali Yuga, do we point them to the steadfast shining of the Limitless Light?

At the septenary or before, children begin to be animated interrogation-points. Why, why, why? is the early cry that expresses the hunger of the new-old Soul for the re-statement of facts. At the second septenary, the quest for objective knowledge becomes spiritualized: What am I? Whence do I come? Whither do I go? Why must I suffer? Only the Theosophical parent can answer these questions fully and without evasion.

The parents of Christendom must not be blamed for their inability to explain to their children the mystery of the Self; to sketch for them the sublime horizons of life, as they are; for they, them-

selves, never received the teaching. The Mid-Victorian mother replied to her child's spiritual searchings: "It is the Will of God. We must bear it with resignation. His poor, miserable finite creatures must not seek to pry into His secrets." While not quite so supinely arrested in spiritual development, the modern parent has little better to offer. And so the reincarnating Soul, in its new and unsubdued physical vehicle, plunges into our shallow, careless, materialistic, greedy, dishonest, selfish world, to make what it can of the phenomena of brutality and pain, without adequate knowledge of the causes which have produced the effect of our spiritual savagery.

Lacking the shield of philosophy that the Ageless Wisdom affords; unarmed with the sword of right discrimination; uninspired by divine purpose; uncomforted by supernal beauty; unreminded of its immortal birth-right: what wonder that Youth should join in the dance of Death, or scorch its bright wings at the wick of Maya?

The occultist understands that the Egos now coming into incarnation require a most special preparation. In 1975 the condition of racial thought will have an unimaginable importance in regard to Human evolution. At a crisis in the Theosophical struggle of the last century, a Master wrote: "the present crisis that is shaking the T. S. to its foundation is a question of perdition or salvation to thousands; a question of the progress of the Human Race or its retrogression; of its glory or dishonor, and for the majority of this race—*of being or not being,* of annihilation, in fact." These are strong words, but Masters do not speak with exaggeration. The next racial crisis, still more critical and fatal, will be upon us when this present generation reaches its maturity. Shall we arm these young crusaders for victory or defeat? Upon Theosophical parents an incalculable responsibility rests. Out of the modern cacophony, Youth cries to us cynically and despairingly, "What is Truth?" Let us not fail them of an answer; for this is to furnish them forth for the coming battle with "more," indeed, "than money can buy."

THE KEY OF SELF-KNOWLEDGE

IT is an old saying, and a wise, that the fool acts according to his folly, but how else could he act and still remain a fool? Even the fool is not altogether foolish, or he could not exist at all. He knows some things, and in so far as he acts on the basis of what he knows, the fool is as wise as the wisest. What, then, is the difference between the veriest fool and the wisest man? Is it not a difference in the degree of their respective knowledge? Knowledge is the impersonal Lord of both, and this Lord is no respecter of persons. The fool and the wise man are both sowers in the field of Life, and each alike reaps what he sows. Were there nothing in common between them, these two extremes, the fool and the wise man, must each forever remain what he is. But since Life is one, it follows that the wise man must ever be impeded by the foolishness of his fellows until he recognizes the common bond of Knowledge, and *deals* with the fool, not according to the latter's folly, but in the Spirit of knowledge, which is Compassion. This is Universal Brotherhood. It is given to few to share in the Wisdom of Masters, but all alike, the foolish as well as the wise, participate in and benefit by the Divine compassion of these Elder Brothers of the Human race.

Every man does, in a certain limited sense, strive for perfection —that is, to become adept, to become himself master of this, master of that. Every man does, in a certain defined way, practice brotherhood. Without some degree of this practice no man could be born, no man could live. But our striving and our practice do not go beyond the definitions and limitations of instinct, of habit, of impulse, of environment, of education. In this sense any and all religions are a definition, any and all sciences are a limitation, of our understanding and our practice of brotherhood. Our experience and our observation should tell us all alike that we have failed in the mass, and continue to fail individually, in our efforts to achieve perfection, to practice Universal brotherhood, to embody Wisdom. Yet despite the individual and the collective failure in every direction, the thirst for perfection, the urge to association with our fellows, the longing to embody Wisdom, never lose their hold on any man. This should teach us that not only are we brother to the fool in his follies and impeded by them, but also that we are brothers to the Masters of Wisdom and aided by Them—alas, all unconsciously to ourselves.

The trouble of the fool is not with his follies, forsooth, but with himself, and so with all of us, each in his own way; which each, all unconsciously, takes to be *the* Way, *the* Truth, and *the* Life. This is as true of Theosophists as of all other classes of men—that is, of Human Souls. We take it for granted that our apprehension of the Eternal Verities is clean and clear; that our comprehension of their bearings on all the problems of life, on all our relations with our fellows and with Nature at large, is fundamentally correct and sufficient. We assume, in short, that we know ourselves.

If we knew ourselves we would know our own past, and have no need to be taught and retaught the Way, the Truth, and the Life. If we knew ourselves we would know our own future, and would have no need of guidance, would have no religion, no science, no philosophy, for we would be ourselves the embodiment of Perfection—Self-knowledge. What distinguishes Man from all the beings below the human? Self-consciousness. And what distinguishes the Masters of Wisdom from ourselves? Self-knowledge.

If we knew ourselves we would know all other beings, those above as those below, for we have over and over again contacted them all, associated with them all, been intimate with them all—or how could our Self-consciousness be?

What is that Key which H. P. Blavatsky put in our hands (she *could* not put it in our heads and hearts)? Universal Brotherhood: One Life, one Law, one Principle of conduct, which each Being operates for itself, checked or furthered by its own operations. Each Being acts according to his own nature until by association he sees a better nature and adopts it for his own; the vast space of Life in which we have our existence is an Ocean of Knowledge as well as a sea of experience and observation. There is no Being, however Divine, which has not been a human being. There is no Being, however low in the scale of existence, which shall not some day enter the human tide. There is no human being which shall not one day become the Divine Being—the Master of Wisdom. This is something of the *meaning* of Universal Brotherhood, as H. P. Blavatsky taught it, as she embodied it: as she taught it to deaf ears, as she embodied it before blind eyes.

She spoke unvaryingly to one end: that we might come, by study and comparison, to throw away our whole fundamental conception of self, of action, of relation, and *choose* for ourselves the fundamental bases of the Wisdom-Religion for our Principles of being, our motives of conduct. She gave us, not a revelation or a theory

or a system of thought, but the *Synthesis* of Science, Religion, and Philosophy.

What militates among Theosophists, as among all other men, against the Universal Brotherhood of H. P. B. and *her* Masters? Who can be found to deny that Selfishness, conscious and unconscious, is at the bottom of all our human woes? Who but will admit that Unselfishness, even though misconceived, is the sole saving grace in human life? What is the source of selfishness? An erroneous, a false, an infernal conception of Self. What is the source of all unselfishness? The Divine in us, crucified though it be by our ignorance and misconceptions of brotherhood. What is the cure? Selflessness—*enlightened* unselfishness, through the study and comparison of the Wisdom-Religion of the Masters with the ideas of self and action prevalent among men and overpowering in their influence upon the most sincere Theosophist until by education and application he starts seriously in the pursuit of Self-knowledge. Until he does this, Theosophy is but a name, Masters but a fetish, Brotherhood but a phrase.

Helping World Conditions

Question: When our Karma does not permit us to take any active part in ameliorating the stress of world conditions, what should be our attitude of mind toward them?

Answer: It is to maintain a cheerful, calm, confident attitude, realizing that the mills of the gods grind slowly, but they grind exceedingly small; that Karma is causing adjustments to come about which must bring a realization, in some degree at least, of universal brotherhood, not possible under any other conditions. But if we sit despondent and say there is nothing to do and no use in doing anything, because people are selfish and never will see, nothing can be done. We must always be confident in the greatest determination to hold the right attitude, on the basis of thought which Theosophy presents, working always for right, for principle, for freedom of Soul.—*R. C.*

SCIENCE AND THE SECRET DOCTRINE

XXXIV

Part II

SO important had the matter of biological cycles become in 1931, that a conference was held upon them at Matamek. Dr. Ellsworth Huntington, reporting results, stated that fluctuations occur among all classes of life, in cycles varying from 30 months to 260 years or more. A cycle of 9.5 years of unknown origin was found. Periods of droughts and agricultural prosperity in the United States have followed a length of 18.6 years, which is a lunar cycle. What is now going to become of the old contempt for the unlettered farmer, who relies so heavily upon the moon? The causes of cycles in animals, he says, are biological, meteorological, and *astronomical.* Are we full on the way to a revival of rank, unadulterated astrology under the scientific aegis?

The details of results are too numerous to catalogue. Cycles have been discovered in trees, insects, fish, game birds, birds of prey, mice, rabbits, bacteria and parasites. German tree-destroying insects have a period of twelve years. Ducks, crows, magpies, and lake levels in Canada have a cycle of thirty-four years—just about three solar periods. Meteorology and trees have a cycle of thirty years. Salmon show forty-eight years.

Some very interesting sidelights appear. It seems that industrial panics in the United States always accompany agricultural depressions, *but may either precede them or follow them.* Logically, remarks Dr. Huntington, the panics and droughts "may owe something to a common cause," even though the interrelation is not directly causal.

In the periodicity of animals it was found that not only do many different species have the same periodicity, but that the same period occurs all the way from the far northwest of Canada down into the United States.

Inexplicable variations are found in wholly different types of life. Salmon vary as to periodicity from one region to another and even from river to river. On one side of the Bitter Root River ticks carry a virulent disease and on the other the virulence is lower. Ticks carried from one side to the other acquire the condition of that particualr side. No general rule was found connecting the cycles in parasites with the cycles in their hosts, although all show marked periodicity.

One of the conclusions was that all such phenomena are controlled by outside forces; principally suspected to be astronomical. This would be correct if it took account of the counteracting or reinforcing *internal* cycles inherent in all life and in all matter. Controlling solar factors are suspected to be sunspots, prominences, faculae, the solar constant, electro-magnetic activity and forces still unknown. The action of the moon was considered to be manifested only indirectly through tidal effects—a great mistake, in view of the present state of scientific knowledge on the biologic effect of polarized sun-light, that is to say, moonlight.

Thus did a learned, numerous, and very serious body of scientists bow unconsciously to their great Predecessors.

In all plain common sense, how can a biology which refuses to draw any line between man and animal, logically hold to a uniformly developing human evolution and to a consistent increase in the population of the earth? Prejudice in both cases. Prejudices whose roots are not so far to seek. In the former case, a cyclic law admits if it does not require, the past existence of great civilizations, great prior acquired knowledge on the part of some; and worst of all, the ultimate doom of the civilizations of which we are so proud—and leaves open the door to reincarnation ideas. In the second case, it kills Malthusianism and the scientific arguments for birth control, placing the latter on the plane where it belongs as a mere device of sensualism. Beyond that, the truth does away with the immigration arguments of exclusionist school in America.

In spite of all these emotional, prejudicial, and expediential obstacles, the truth about mankind's history is making rapid progress. Dr. Wallis, of the University of Minnesota,[8] stated that while social life is a particular phase of culture, history shows that civilizations rise and fall from causes inherent in themselves. Dr. John Hodgdon Bradley, of the University of Southern California, *claims that nature has imposed a cyclic pattern upon the universe whereunder all things are charged to go on forever but never to arrive.* What is this but an unconscious reflex of the Theosophical doctrine of the "Ever-Becoming" of all nature? In *Science,* August 29, 1930, E. C. Andrews, Government Geologist of New South Wales, discusses successive races and their stages of development. He suggests that civilizations advance in an undulatory manner, each making a certain advance, only to fall later into "a trough of skepticism and hedonism." This is precisely the view advanced in *Isis Unveiled,* volume I, pages 5, 6, and 34. And *Isis* was published

[8]*Scientific Monthly,* May, 1929.

in 1877. The recent discoveries regarding the Sumerians by Prof. Leonard Woolley present additional proof,[9] of Prof. Draper's theory that nations like individuals have their periods of youth, maturity, decline and death. It can hardly be called a "theory" any longer, even by the most conservative.

Turning to the realm of intimate biology, the British Medical Journal[10] states that sleep is still a mystery but that in it one notes the "rhythm which characterizes all the unconscious biological processes." The quoted article also sets forth the view that pain rather than pleasure is the fundamental fact of life; pain creates activity and pleasure diminishes it. The writer little realizes how near in this he came to the true explanation of all the cycles from mineral to god, from Macrocosmos to Microcosmos.

The most important cycles of all to man himself—his fluctuations of emotion and intelligence — are reticently spoken of in Theosophical doctrines and by wise students, because of the tremendous possibilities for abuse. A modern, Alfred Edward Wiggam, has happened upon this type of knowledge and published it in a medium which insures wide popular reading indeed.[11] The "discovery" is that of Prof. Rex B. Hersey, of the University of Pennsylvania, "one of the most ingenious and productive of our younger psychologists," who has learned that moods and attitudes tend to swing in long cycles like the light and dark of the moon. He states that by self-study one can map out an exact curve of one's own periods of gayety and gloom, strength and weakness. He points out that this fact is ordinarily obscured by our attributing our moods to what happens to us; whereas our moods give variant weights to the physical events. What said William Q. Judge? That "The power in circumstances is a constant quantity; we ourselves are the variants!"[12] Sometimes, says Mr. Wiggam, *"all these bad things happen to you and yet you continue to be contented and happy."* (Italics his). Dr. Hersey lived with twenty-five men of the most diverse aptitudes, temperaments, and circumstances, having a personal interview with each one every two hours over a long period. The net result was his conclusion that every human has a definite "happiness curve" which can be mapped out mathematically. Asked as to the practical value of the discovery, Dr. Hersey replied:

> Well, whatever aids you to understand yourself or the other fellow is a great help. For example, one wife who

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[9] *New York Times*, October 6, 1929.
[10] *Literary Digest*, Oct. 27, 1928.
[11] *Cosmopolitan Magazine*, January, 1932.
[12] *Letters That Have Helped Me.*

marked out her husband's curve by putting a check on the calendar for his bad days, without his knowing it, soon found his bad days were closely bunched together, and then there followed a long row of good days. And she found that during her husband's good days, if he lost at poker he would laugh it off and say, "Well, I will win next time." But if he lost during his off days he was irritable and peeved about it.

This instance illustrates the entire matter. One wife told me she found it wise to wait for her husband's good periods to discuss money matters or to suggest she needed a new dress, or even to make plans for the children. Some executives who have mapped out their curves ahead have found it was a help to reserve the good time for planning; and then, during the low periods, they criticized their plans and carried on routine work.

You tend to plan new undertakings during your good periods and are critical during your low swings. Writers ought to write when they are running on high, and criticize their work on low. Executives and bosses should watch their steps during their low swings or they will, as we say, "gum up the works."

In which appears a very, very cloven hoof of black magic. But Theosophy points out many manifestations beyond this; for instance, that, following the model of Great Nature, whose physical manifestations evolve at the expense of the spiritual, and vice versa, the period of highest spiritual opportunity for man is the mid-winter season when material exuberance runs low. It is the time of one of those "descents of the gods" of which Mr. Judge speaks with the recommendation that we rise in our natures to meet them the sooner, so increasing the length of the recurrent spiritual arcs of our career.

Opposite Dr. Hersey's recommendation that we use our cycles "to be happy and to make others happy" the Theosophist sets the recommendation to use our cycles of power and perception, not to increase our or anyone else's material happiness as such, but to increase the sum total of spiritual wisdom. In our high cycles we may advantageously undertake the more delicate and difficult of the duties of spiritual education. In the low ones we can eliminate most of the poison by seeing them for what they are, and gain stamina by refusing to let them sway us from our course.

YOUTH-COMPANIONS' FORUM

COULD *there be any special reason why H.P.B. took a Russian body in the last century?*

Russia, on the map, occupies the position of a vast link between the East and the West. Her culture is a mixture of the Orient and the Occident; she is the doorway to both of these civilizations which together comprise the whole of humanity. H.P.B. brought a system of thought and action which synthesized the great religions of all the world into a philosophic whole. The customs and traditions of races in all parts of the world are analyzed and explained in her works. From the *Popol-Vuh* of the ancient Mayas of Central America to the intricate and highly metaphysical theologies of Asia, meanings are made clear and one source of truth shown to be the basis of all. The mission of H.P.B. was to the whole of humanity, and she took a body in a race which represented both the East and the West.

There seem to be many tales afloat as to H.P.B.'s having already incarnated again; one says in the body of a Hindu girl; another in the form of a Hindu boy. What do you make of this?

The date set for the next appearance of an agent from the Lodge of Masters is 1975. As to the identity of the Messenger, it is intimated by Mr. Judge that H.P.B. will herself come again. But what will be gained by speculation on idle rumors and "tales"? Agents of the Masters are known to arrive unheralded and begin their work quietly and in secret. Our duty lies in the promulgation and practice of the teaching on the spot, wherever we are. It is the task of the present generation to weld the link between 1875 and 1975. When this alleged incarnation of H.P.B. begins to follow H.P.B.'s own injunction: "Be theosophists, work for Theosophy," then will be time enough to regard the tale as perhaps having a basis of fact.

What was the reason that H.P.B. met so much opposition in the world, when she was trying to do nothing but benefit it?

H.P.B. came with doctrines which opposed those of her day. It is not possible in this space to more than hint at the various religions and scientific attitudes. The Church, especially the Roman Catholic, was on a crusade against the new scientific doctrine of evolution, trying to assert at the same time her absolute spiritual and mental authority—not to mention the political activity of the Roman Catholics. It is quite natural that any body of knowledge

claiming that the source of wisdom is *within* should meet with opposition, and the stronger the new opposing force, the stronger the opposition—so, in this light, the church's great denunciation and ridicule of H.P.B. was a sign of Theosophy's strength. Science at that time was feeling greater confidence in its materialistic attitude. All were not influenced by the Roman Catholics, the Church of England, and the efforts of the weaker denominations. A spirit of doubt was becoming popular in Europe. Nationalism, a strong sense of pride, and individual initiative were developing. This materialistic spirit was a new force and resented interference; it was at war with all intolerance, and it mistook Philosophy for another religion; with faith in scientific method it was at odds with everything that smacked of inspiration or revelation. But although science jeered at H.P.B.'s scientific theories and called her a charlatan, today it has proved and is proving by slow degrees, the very ideas she knew so well. With spiritualism, again, H.P.B. met violent opposition, because she struck right at the core of the emotional basis of their theories. Thus, it is apparent that any force, moral or mental, which controverts the established order of things, is bound to meet with opposition, and most especially in the instance of truth and enlightenment working against narrow-mindedness and selfishness.

The statement is made that the Masters can overcome space and time. What does this mean and was H.P.B. able to do it?

The Masters are those who have attained great powers. Such powers that they possess seem to us miraculous, but Masters tell us that their development is in strict accord with the Law of Evolution. Their doctrine of evolution embraces the whole of nature. They consider evolution in its threefold aspect, physical, mental and spiritual. The Masters have perfected their bodily, their mental and their spiritual instruments to the utmost degree, and they teach that the same powers are latent in every being. To acquire this high state of development requires ages of training and many reincarnations. It may be hastened or retarded by Karma. "To them time and space are no obstacles"—to sight, to action, knowledge or consciousness. For example, if we wish to go to California, we have to take a train, pay a fare and stay on the train until we get there. The Master has the power to be in California instantaneously. The best evidence we have that H.P.B. had such power is shown in the fact that when she wrote the *Secret Doctrine* and *Isis Unveiled,* in New York City, she had no notes, yet she quoted

perfectly—many of her quotations being from volumes in the British Museum and in the Vatican.

Why was it that H.P.B. asked that the anniversary of her death-day be observed by Theosophists, rather than her birth-day?

The questioner probably has in mind Washington's birthday, Lincoln's birthday, and other birthdays of famous men—probably his or her own birthday to boot. Why not celebrate H.P.B.'s birthday? We are influenced more by custom than by reason. There is no particular mental, moral, or spiritual significance in the day that a baby is born, naked mentally as well as physically, so far as this life is concerned; but there is a signficance in a man's mental, moral and spiritual growth. There is no significance in the celebration of successive birthdays, but there is in the taking account of one's own self, which may be done at any time. What then is the proper time to commemorate the life of a noble person? One should remember the fulfillment of a life rather than the beginning. The significance of anything lies in the whole not in the part. Death is the fulfillment of life. Then we may judge a man, as at sunset we determine whether a day has been profitable or useless. The last thought of each day carries with it the summation of the day's experience; the last thoughts of death carry with them the fruition of life. When the last thoughts of a life have been for the world's ultimate good, the recognition of their cycle is a benefit to all concerned.

The Spiritual Will

Question: What is the Will?

Answer: Will is the energy of Consciousness expressed in action, on any plane of manifestation. There are many aspects of the Will, from the ordinary one which is "the will to live" and is expressed in the automatic physical action, such as the heart-beat, digestion, etc.; that of the actions following on ordinary thought, desires and wants; that which is developed by various forms of practice; to the highest phase, that of the Spiritual Will. This phase is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline or experience. —*R. C.*

STUDIES IN KARMA

V

Why Virtue?

IN the days of the Great War there first came into public view that attitude upon morals which preeminently rules the present generation. It is a powerful current sweeping away spiritual intuition, not only by the impact of many minds, but by the surface presentation of a sweet reasonableness and tolerance.

"I," says the Uninhibited Person, "can understand, appreciate, and follow—if not too inconvenient—the ideals of honesty and unselfishness. If I take another man's property or am unkind to him, it pains him. I am a good sort of soul, and suffering makes me uncomfortable. But you and I are free-thinking people able to look facts in the face. The old church ideas about 'living a clean life' emanate from the same source as did the orders for the destruction of Jericho, the slaughter of its men and the concubinage of its women. I need not let that prejudice me against them; but certainly I have a right to demand a tangible, scientific reason for it before I deprive myself of any pleasant thing—for we live but once, and not for long. Now these things you call 'vices'—such an one and such an one not only gives no pain—except to those who just don't like the sight of it—but gives considerable pleasure to those who participate with me. I can understand the iniquity of making myself diseased, incapable, incompetent; but I don't do things that way; I 'can take it or leave it alone,' and science has beneficently furnished the means of avoiding all the physical and social consequences formerly entailed by self-indulgence. Why therefore should I not enjoy?"

The younger generation in Theosophy have daily to meet this attitude in their schoolfellows, their workmates; if passively resistant, the war is carried to them. Themselves half-educated in the book-learning of Theosophy, very young and feeble in its practice, they are exposed to constant danger from the insidious sophistry.

Now there are many minds—perhaps the mass of those in America today—to whom Theosophy can offer no potent argument whatever; there is nothing in them which responds to the call of virtue by reason of the intangible sensed behind it. They are amiable animals—not so amiable if their indulgences be threatened. They are the "living dead;" and though not devoid of altruism, therefore

not soulless, still their inner selves must await the agonies of coming incarnations ere the windows of intuition be opened.

All earthly joys, clean or ill-favored, are *reflections*. The natural state of the soul is pure happiness; not a mere quiescent peace, a pale felicity. It is a dynamic, intense state of electric activity. It has in it not only the ethereal, unearthly lift and aspiration which some read from a sunset sky; that which is wholly different in quality from sensuous thrills; but it has the most intense vitality. *It is the inverted reflection of that intensity which lends to vice in any form its fascination.*

Stripped of all objects of sense, stripped of the desire to enjoy external objects, the soul is wrapped wholly in its own nature, knowing the *Real* of which all things else are the shadows. It takes little intellect to see that no man views an object while gazing upon its shadow; it is the old case of the dog who dropped its bone in the water, trying to seize the reflection. If we were to develop properly the simple quality of self-observation, we would see that daily life is one constant round of sacrificing the real in grasping images that ever elude. We have to break clear of mundane temptation before we can even see the land of the real; and the brief moment of *utter deprivation* is the nigh impassable barrier which ever hurls us back into the region of the lower self. It is a barrier so thin that it can be passed in an instant's time; it is a wall so strong that "scarce one in ten thousand" ever passes it.

All who save their souls alive through the perilous vicissitudes of future incarnations, must pass it in time. *Meantime our savior is the maintenance of some sort of moral standard, the retention of some kind of self-discipline, the refusal to ever yield utterly in mind or body to the worst things our impulses would have us do.* It is the strong intuition of this, the recollection of spiritual duty, which makes men uneasy in the midst of orgy, even though they have shaken off, or never known, any philosophy of abstinence. So most have set themselves certain standards which they find workable without too much discomfort. They will go just so far in each of their pet vices, and no farther.

This is at best a balance on the razor's edge. It is in a religious sense an attempt to avoid the pains of destruction on the one hand and to hold to a measure of static salvation on the other. But this does not happen to be a static universe. There will be a drift from the position assumed. At some period of human evolution the drift will most probably be upward; at others—like the present —it is automatically downward.

One has yet to see or hear of a man adopting the middle way of indulgence as a modulus of living who did not die visibly a more degraded man than when he adopted that course; the overwhelming majority not only grow worse but fall into the depths of enervation, disease, misery, spiritual loss and despair. They seek to temporize with forces which ask only a truce in order to seize treacherous and final victory. The better types of men try ever to grow somewhat better, slightly more self-controlled; and though often gaining little, sometimes even losing externally in the struggle, the maintenance of the ideal even in thought and desire, enables them to salvage something from that incarnation, and so have a better basis for next time.

Any man can at any time take stock of himself in this respect and thenceforth know whether he is moving upward or downward. The slightest recession is danger—deadly danger. The slightest gain brings reward and additional power—but beware of complacency or self-righteousness! To be stationary is poor feeble compromise unworthy of true manhood. Paradoxically, the gain is seemingly no gain; successive degrees of purification bring ever more rigid standards; ordinary human life would be degradation to a Mahatma.

The principal difference between the Theosophist and the ordinary man who seeks to improve himself morally is in awareness of the situation. The Theosophist *knows* the underlying constitution of Man which holds him thus suspended between earth and heaven, forcing him ultimately to a final choice. To turn finally, without trace of mental reservation, from personal passions, personal ambitions, personal thoughts, is to enter a region from which there is no return. Few at this stage of civilization are able to do this; many would if they could, and millions little by little are moving toward the day when they will.

What of the average "normal" man who in the course of life, without being very bad or very good, pollutes his current in space, charges his Akasha with a slow accumulation of sensuality?

There comes a time of final choice. Matter must be stripped utterly from the Self, or absorbed into it. But the Self cannot be free until all the life it has been in contact with has been redeemed—or has broken away utterly, to be met in future Manvantaras, as we now meet our failures of past times. Thus with the carelessly living man, the time will come at last when his eyes will open to spiritual fulfillment; he will come to love Virtue with an undying passion.

THE NATURE OF THOUGHT

EACH aspiring student of Theosophy might well ask himself, "What can I give as the average of my thoughts? What quality may be revealed by their utimate essence, the final synthesis drawn from my life's thinking; good and bad, high or low, heated or cool; thoughts that are emotional or stoical, intelligent or stupid, concentrated or scattered? Dare I even face the average, or the ultimate synthetic essence of all I have thought from earliest awakening of the mind to the present moment?"

To have come to the state where desire can be made to turn inward for facts long hidden, and to have the courage to face these facts, the soul must first have aspired to or taken one step upon the upward path. Yet it takes great strength to face the results of this averaging. Mental deposits long since put out of memory have a strange faculty of springing up like phantoms in a dream. And, stranger still, the selfishness of the past seems to return to our vision much more readily than thoughts and acts which may have had altruistic motives.

It is therefore not hard to see that the process to be used is that of cleansing and distillation. The flow of thought—that stream which ceaselessly turns the wheel of our mental mill—becomes less turbid and more under our control, even though the process is followed but a little. But if carried forward profoundly with inner vision until all mental deposits are brought forward for their ultimate averaging, the whole nature is completely shaken and stirred to its depths. The individual has brought upon himself one of the great trials, which sooner or later comes to each and all of those who awaken from the night of earth and look toward the dawn of spiritual life.

It is at this point that a philosophy pointing toward a higher mode of life is needed, for without it the trial may be gone through in vain. If you go down in a well you may still look up from the darkness and damp to see the sunlit sky above, and as you emerge, the light will seem doubly intensified. Theosophy radiates a spiritual sunlight—a light wich does not shine for those who read as though perusing, one might say, the daily paper, but for those who let the intuition shed its rays upon the words, lighting them up from within in the deep quiet of the cleansed mind. Gradually new mental deposits will take the place of the old, and a higher thought average will result. This upward trend must be consistently ad-

hered to—it must, in fact, be the trend of our daily stream of meditation. No more may acts be thoughtlessly performed, for the student now knows that such acts stamp their quality indelibly upon the inner tablets of the mind, and drag down that which is to become the most sacred of trusts—the gradually lifting average. For this average, this synthetic essence of a life's thinking when known to the thinker, will be found to be the soul's garment, the apparel worn by the unseen man. Unlike most garments, it fits with an exactitude similar to the body's skin. It is all that is visible to the knower who thus wishes to know his soul's apparel. Yet it is also like a coloring matter which, when dropped into water, will produce a definite hue, pale or intense according to its density. And, like some waters native to the soil, this essence may sparkle and add pristine clarity to the soul's thought modes.

As mental deposits become purer, they vitalize the thinking powers and intensify their action by clearing the way for concentration. The clouds and vapors of the lower self become dissipated and a new light falls upon the path. So day by day we shall see more and more clearly which of our mental deposits are worthless, which are to be eliminated, and which are to be used as seeds for purer strains. It is only by the selection of the right thought seeds that the average of thinking, of mind activities, can be raised.

What Is Mind?

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "Universal Mind" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. —*S. D. I, p. 38.*

ON THE LOOKOUT

A Sidereal Firefly

H. Van Gent, of the Leyden Observatory, Johannesburg, has picked up a pulsating star whose alternation of light covers only 100 minutes. Ordinarily such pulsations—which in themselves are common—cover a period of days or years. There are two possible explanations of such phenomena. One is that of a *bona fide* alternation of brilliancy, such as is undergone by our Sun in a comparatively minor way every eleven years. The other is that of a dark body periodically occulting a bright twin. The cause of the former phenomenon is as deep a mystery as when first discovered. It will in fact not be explained satisfactorily until science, adopting a metaphysical view of the universe, sees in it a qualitative quasi-spiritual *internal* cycle, very closely related to the alternations of feeling and will undergone by human beings apart from external cause. In the case of occulting bodies, the speed which would rotate a major astronomical object completely around another in the period of an hour and forty minutes, would be rather unprecedented. It is presently fashionable in astronomy to assume that the solar system is an "accident" brought about by the chance passage of a star; a theory which has manifold practical weaknesses multiplying themselves from time to time. Not all astronomers hold it even now. So far the denial is purely a matter of theory based upon the supposed origin of this particular system. Instruments powerful enough for ocular proof pro or con have not been evolved. Meantime the admission that many stars are periodically occulted by dark brothers whose presence is known only by such obscurations, is an implicit admission that so far as visual or other physical evidence goes, every star might have a hundred planets. Prof. Compton, of the University of Chicago, relying on the universality of natural law, holds it reasonable to suppose that other suns have planets, and perhaps planets with life on them.

Theosophy teaches that such is the universal law; but that not every sun has planets or that every planet becomes a "man-bearer." To admit such a law, however, points directly to a quasi-biologic law of astronomical genetics, and to Universal Life, not as theory, but as pulsating, sentiment, immanent Reality.

The Red Spot

It was reported in 1930 that the famous "red spot" on Jupiter was brighter than ever before. (*New York Sun,* Sept. 25, 1930). This was the case just before the World War also, and was then taken by many to presage disaster. The Abbé Moreux reported the formation of a second red spot on the above date. He hazarded the suggestion that the spots are great floating islands of solidified chemicals. The common scientific theory has always been that Jupiter is a liquid world. Theosophy goes somewhat farther, stating that Jupiter is in a "critical state." Floating islands of congealed matter would indicate the precise scientific truth of this. A Mahatma letter further elaborated the matter, saying in substance that Jupiter is fast changing, the metallic substances of which it is composed gradually transforming themselves into "aeriform fluids," which are becoming parts of its atmosphere, the state of our own earth previous to its first "Round." As to the red spot, it is taught that it was due partly to the shift of the position of Jupiter in space—with the rest of the system—and partly to the influence of a great "king star" as yet scientifically undiscovered. Precisely what that may mean must be left to intuition and future developments.

Popular Ideas Intuitive

This does not do away with the fact that many popular ideas may be more akin to intuition than to superstition. Human states of mind and body are closely related to planetary influences—though not according to astrological views—and to the position of the solar system in space. And it is certainly human states of mind which produce catastrophes. The year following 1930 was indubitably one which compared with the War for mass human suffering of mind and body throughout the world; nor is the end yet visible.

> The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical —is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries. (*Secret Doctrine,* 1888, II, 500).

A Strange Relationship

Two Japanese scientists, Takayama and Suzuki, investigating with characteristic thoroughness the relation between sunspots and earthquakes, concluded at first that there was no relation so far as Japan was concerned. But when they segregated the earthquakes by regions, a different story appeared. It was found that in the Inland Sea zone destructive shocks came at sunspot maxima, while the opposite was true on the Pacific Coast of the Americas. Many and many a fact is concealed from science as yet by some such simple oversight. Meantime it is noteworthy that the very consideration of such a connection indicates tremendous ground covered since the days of H. P. Blavatsky. To hint even that such a connection could exist was enough to consign one's tenets to the limbo of exploded superstitions. But H.P.B. was bold enough to write:

> . . . we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth. . . (*S.D. II*, 699).

A Theory of Earth Construction

Dr. Halbert P. Gillette has worked for many years on a theory of weather cycles based upon the presence in the solar system of many undiscovered planets, the recent discovery of Pluto being a striking vindication of his ideas. In the early '80's, long before Gillette, a Master wrote:

> . . . Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,—in *obscuration* we say;—planets in formation and not yet luminous, etc.

In Dr. Gillette's view, the planet in its origin is a complex of electronic whorls, which whorls are closely related to the various planetary orbits. Mountain chains are thrown up in roughly circular form during the accretion of the planet, due to the attraction

of these magnetic fluxes. He points out very plausible confirmation of this in the contour of the earth. It is altogether possible that he is close to the truth. In such case these whorls would constitute the primeval "astral body" of the earth, precisely as such bio-magnetic fluxes or currents constitute the human "astral body," giving the physical body its shape. It is significant that science now finds the nerves to *precede* the physical organs of the body in embryonic development. It must be even so with the earth, which develops from the presence of a mass of whirling vital energies in space, accreting upon themselves the cosmic dust with which space is admittedly filled.

Poisoning Life at its Source

A British committee, investigating the influence of the "movies" on children, learned that of 1,439 typical children between eight and fourteen, 780 went once a week, 184, twice, 107 once every two weeks, 302 occasionally and only 30 never went. Thirty-six went several times a week. Evidently the effect on the childish mind is of importance *en masse* as well as individually considered.

What are those effects?

> . . . A notable feature is the constantly recurring emphasis on crime and war. A group of girl guides aged seven to ten put murder films first in their choice and "comics" second.
>
> Many of the children wrote of the fear that crook and war plays had caused them. They did not think the shows were too long—except a few who replied, "Only love pictures are loo long." . . .
>
> The references to murders are incessant, and many say, "I have learned nothing but murder," or "I have learned to shoot through my pocket."
>
> Young men voted for the same films as the boys, and objected to sloppy and suggestive films. They asked for more ventilation, orchestras, and "real" life in the pictures.
>
> The girls object to smoking and babies, and suggest that all seats should be booked and queues abolished. They say there is too much sentimentality and too much kissing. They like historical and nature films as well as adventure, comedy, history, and detective pictures. They do not seem to have learned anything of great educational value, except from travel and nature films and the news. (*Literary Digest*, October 17, 1931).

Also, 442 of the children found that the pictures hurt their eyes and 350 had trouble in sleeping, due to nightmares! The bright

feature in this investigation was that most of the English boys and young men objected to sentimental and suggestive films.

"Better for Him That a Millstone . . . ."

Perhaps the most vigorous denunciation of "movies"—this time without such international discrimination—was given in an interview with a British magistrate, J. A. B. Cairns.

> The highest idea of romance is infidelity.
>
> Marital loyalty is the hall-mark of imbecility.
>
> The husband who trusts his wife is a half wit; and the wife who trusts her husband deserves to be deceived, and is an object for hilarity. . .
>
> They exhibit human love as something disgusting, nauseating and revolting, and after they have debauched the youthful minds our criminal courts and hospitals are left to clear up the litter, while moneybugs clear off with the moneybags. . .
>
> I can respect misguided enthusiasm and honest error, but here are men deliberately exploiting every human frailty for cash. . .
>
> What I say and mean is—give youth a chance. Let them dream. I am sorry for the young folks of today, for in so many ways they are so delightful. But this film poison is so insidious and penetrates from the very atmosphere of the films. . .
>
> Have we no reverence for childhood left? I wonder! (*Literary Digest*, October 17, 1931).

He hopes for no relief from the church, accusing it of moral paralysis. The only hope he sees is in an education of public opinion. How or by whom, he does not specify. Oddly enough, while he thinks there may be some hope of cleaning up in the villages and small towns, there is none in the West End of London, "where culture and good breeding are supposed to reside."

Who is Guilty?

Of course, there are films to which such strictures cannot be justly applied; there may even be individual directors or producers whose work as a whole is decent. But they are painfully few. What motivates the others? Are they devils in human form, actuated by a malign desire to destroy all good in the human race?

No; they are for the most part men who literally do not possess,

any more than a cat, a dog or pig possesses, any moral sense of their own, any intellectual elements capable of comprehending that a child growing up under influences of moral filth is any worse off than any other. Some of them are even men whose not-quite-lost moral sense regrets the "necessity" of putting out such pictures; "one must live." There are even found some to butter themselves with specious arguments of one kind or another; such, they will say, for instance, is life; and the children "might as well learn it now as later." The fact that "such" is most like "life" in the near vicinity of "movie" production ought to show the true causation. But why expect of men of this sort things of which they are incapable?

The Curse of "Mud-Love"

If clean and high and noble themes fail to "pay," whose is the blame? Why, naturally, those who pay the admission fees. Comparatively few of them are children. And those who pay most for the worst movies are too often the mothers of children; often mothers who, after saturating themselves night after night in the worst of moral atmospheres, wonder why "*my* child" should be developing such depraved tastes; "I've always been so *careful* with him, you know, never letting him see anything but Peter Pan and things like that!" As to the influences—and their obvious effects—on children whose movie-going is practically unsupervised and unrestricted, as is often the case in America, the less said the better.

The bitter fact is that the average American adult of the present day is cursed with a hearty mud-love, of course quite without realizing it—which is the worst form of sickness! He is shocked enough at seeing it reflected in his children, but has learned to deceive himself so subtly that he is incapable of recognizing anything wrong with *himself*.

Richer and Poorer

During "flush" times, the manipulator, respectable or disreputable, flourishes relatively unquestioned and unchallenged among a people too gainfully busy to bother themselves about a small percentage gone to feed the rats in the grain-bin; and complacency is contributed to by an uneasy if unformulated feeling that everybody is about in the same boat, only means and methods of swindling being variable. Certainly multitudes of the financial methods

countenanced and even applauded from 1925 to 1929, look perilously like plain stealing to the public of 1930—especially that large section of said public which got its own fingers burned in trying to filch some of the chestnuts. The public hand has clamped down rather heavily on the necks of some of our most admired and respected gangsters; and serious search into the *bona fides* and the general morals of our recent course is afoot.

Labor's Viewpoint

Union Labor, usually even more conservative in social matters than many capitalists, is quite querulous in the following:

> This depression, it can not be repeated too often, is a panic of plenty. There is too much of everything except buying power. There is so much wheat that people are hungry. So much cotton that folks are half naked. So much housing that, in Chicago, women are sleeping in parks.
>
> The explanation is that too much of the national income goes into the hands of a few.
>
> In 1929, according to government figures, thirty-six men had a net income greater by many millions than the entire sum paid that year to 428,000 workers in the mills producing cotton goods. In the same year, 504 men—including the thirty-six—made enough clear profit to buy the entire wheat and cotton crops of the United States in 1930, at farm prices.
>
> A handful of men, with their spare cash, could buy the output of all the gold and silver mines of North America, and many a sovereign State has a smaller income than the net profit of a single industrial magnate.
>
> Human beings can not spend such incomes. They pile up to clog the economic circulation, and to cure this congestion, our economic doctors propose to bleed those who already are half starved. (*Literary Digest*, October 10, 1931).

What of Unequal Distribution?

How much of the congestion is a real menace? An unequal distribution of material wealth has to be considered entirely upon the merits of the people concerned. It is possible to have a community where wealth is fairly well distributed and which is yet a hell on earth, like many of our early mining camps and cow towns; or certain jungle tribes where every man carries his life in his hand every hour of the day. It is possible to have a despotism where there is

no distribution whatever—even where the person of the subject as well as the goods he uses are the property in fee simple of the monarch—and which is yet a land of equity and justice. Such have been known in the past of the Orient; and a very near approach to it was found on some of the old California Spanish Grants before the Americans came.

Mediocre Possessors

What gives disquiet in the present situation is that most of the possessors of this lumpy money are—not monstrous tyrants or megalomaniacs, but simple-minded, unimaginative, and rather spineless mediocrities, in whose hands great wealth can sometimes become more dangerous than with clever but unscrupulous men. The concentration in their cases is the Karma of the many affected, rather than their own. They happened to find themselves at the intersection point of many Karmic lines having to do with money—or rather with the lack of it. They did not accumulate great sums; these mysteriously gathering masses of gold *adopted* them and now—in some cases very tyranically—*own* them. Most of them wear a complacent air of authority and competence; but secretly are as much astonished as anyone, and often rather frightened. The stewardship of great wealth—and that is as near to *possession* as anyone can come under Karmic Law—is a fearful responsibility and no real mark of fortune's favor. The mysterious mass Karma which causes the common possessions of mankind to accumulate at such seemingly fortuitous points is a matter of exceeding interest which will one day be at least partly unraveled. Meantime most of the methods advocated for its redistribution are predicated on the idea that two thefts give a clear title; as well as on an ignoring of Karmic equity, since there is no advocacy of a reform in the lives and thought of those who find themselves lacking.

Rebound

Feng-Shui contributes a sermon via the *Sydney Bulletin* and the *Literary Digest:*

> He blames the West for forcing its economic system on Asia before the West had conquered this system itself. The machine the European invented is still riding on his back, instead of the European riding on the back of the machine. Yet, this writer points out, the Europeans "had no compunc-

tion about introducing his Frankenstein monster to the Oriental." Feng-Shui adds:

"The Oriental is not a conservative, contrary to popular opinion. He took to European machinery like a crocodile to water.

"Factories arose in all the treaty ports, and spread outside them. Joint-stock companies, without a body to kick or a soul to save, Western banking and credit systems, mass production, and all the rest were unloaded on the unsuspecting yellow man.

Unexpected Effects

"The first thing that happened was that the village industries collapsed, the gilds, the societies (miscalled secret) which represented the Asiatic idea of trade-unions, and other natural features of the social landscape were blown to perdition.

"The family system, which had endured for thousands of years the shock of civil war, the fall of dynasties, flood, famine, and pestilence, disintegrated, as sons and daughters left the household hearth to earn the not-excessive wages offered by the foreigner.

"Horrible industrial suburbs began to cluster round the factories. Chinese trades-unionists began to feel the batons of British policemen as well as the bayonets of Chinese soldiers.

"Communism recognized conditions that were familiar and began to rear its head; and all the impressive paraphernalia of compulsory arbitration, collective bargaining, and the rest of the phenomena of the age-long struggle between Capital and Labor became as commonplace in Asia as elsewhere.

"Asiatic industry, watered by European and American capital, grew apace, however, and now Chinese and Japanese cotton goods are threatening the products of Lancashire even in India. So Asia was all in trim to receive its issue of the world depression. Overproduction necessitated foreign markets, and these were closed by prohibitive tariffs. (*Literary Digest*, November 7, 1931).

Scientific Dodging

As an example of the surprising manner in which some scientists can evade the issue of an uncongenial idea, the statements of Prof. A. C. Seward, of the British Association, can hardly be bettered.

Speaking of the fossil plants of tropical type found within the Arctic circle, he dismisses all but two theories: first, that "plants are less reliable as indices of climate than has been supposed;" second, that the continents have drifted on the surface of the earth. The idea of shifting of the earth's axis, he says, "would not be a satisfactory explanation, even if tenable." When the learned Professor shows us a tropical fern growing, or able to grow, in a present-day arctic climate anywhere, or a snow-plant in the lowlands of Nigeria, we will follow him as far as he has gone in his hypothesis of insufficiency. When any evidence is produced of the truth of the Wegener hypothesis of continental drift other than the brilliant imagination of its originator, and when the definite adverse evidence of the Atlantic islands and submerged peaks is disposed of, then we may recede from our present position. Meanwhile it is interesting to note that according to the U. S. Coast and Geodetic Survey—which ought to know if anyone does—the North Pole has an average shift toward North America of seven inches per year. (*Los Angeles Times,* April 17, 1931). And the Carnegie Institute (*San Francisco Chronicle,* Mar. 15, 1931), announces the discovery of fossil redwood leaves on a Behring Sea island. Redwoods are now found in the California Sierras and on the warm wet coast of California and Oregon. We are not told whether the Behring Sea variety is the *Sempervirens* which requires warmth and wet; or the *Gigantea,* which might conceivably live in the Arctic. But if it could and did, why does it now exist there only in fossil?

THE EXPLANATION

It is interesting to speculate on the result of a continued polar movement. True, the pole referred to is probably the magnetic; and a movement of it does not necessarily coincide with the geological. On the other hand, considering the gravitational-magnetic relation between the sun and earth, it is certain that a radical and permanent shift of the magnetic pole must result in a change—perhaps violent—of the geological pole. Seven inches per year would amount to about five hundred miles in five million years; which would take us back to the principal Atlantic submersion, for instance. A five hundred mile shift of the poles would totally change the meteorology of the earth; and the more sudden periodic shifts may be very rapid.

In point of fact Theosophy teaches that the polar lands were tropical about the middle of the Miocene period:

> Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land. (*Secret Doctrine*, 1888, II, 12).
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> Thus, as the . . . disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch*, if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear. (*S.D.* II, 144-5).

The History of the Sahara

The Beloit College Expedition found in the wilds of the Sahara the skeleton of a cane-rat, now known alive only in thickets along streams in the fertile parts of Africa. The discovery, it is said, does not indicate a very remote geological period, and is considered evidence that the Sahara until recent times was fertile and well-watered. According to the *Secret Doctrine*, the last radical geological change in these regions took place 12,000 years ago, at the final submersion of the Atlantean remnants—which *is* very recent, geologically speaking.

Speaking of the wars which resulted when the Westward tide of Aryan immigration met the refuse of Atlantis at that time, the *Secret Doctrine* states:

> It is not on the banks of the *Nile*, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. This is shown in Purânic tradition, for . . . it is said: "The people were between two fires; for, while Sankhasura was ravaging one side of the continent, Krauncha (or Cracacha), King of Kraunch, used to desolate the other; both armies . . . thus *changed the most fertile regions into a savage desert.* (*S.D.* II, 405).

The Divining Rod in Science

The use of such implements as the "divining rod," when spoken of in science at all, usually being treated with somewhat the same liking as cholera, it is rather a shock to find the subject dealt with dispassionately and in a tone implying that the matter is an open one. However, Dr. C. A. Browne, of the U. S. Department of Agriculture, does just that. True, he is cautious, and declines to sponsor either theories or facts; but he presents pros and cons and the theories of others with quite judicial fairness.

Some German Experiments

A German operator states that one end of the rod is positive and the other negative; he forms his conclusions by comparing reactions with the rod first in the right, then in the left hand. It is his opinion that emanations of highly penetrative rays escape constantly from the interior of the earth, being differentially absorbed by different materials under the surface; the results of the divining rod are due to the effect of the different densities of the rays on the human body. This man, whose predictions are said to be over 90 percent accurate, claims that his pulse goes to 140 beats when using the rod. Some German scientists believe that a successful "rod" operator has retained some primitive sense, like the homing instinct of birds, not shared by others—which is perhaps only another way of putting the "differential ray" theory. But in any case, the actual success of the "divining rod" in some hands, is evidence—as yet unappreciated—of the psycho-physiological continuity of the human organism with the whole of nature. The human body in fact is a marvelous transformer of many forces in nature as yet largely unsuspected in science. Its possibilities for good or evil are limitless.

Eternalized Will

A contributor to the *Dernières Nouvelles,* of Strasbourg, went so far as to claim that observations of life offer many manifestations of the power of the human will to control not only one's own body but that of others; and examples of the physiological powers of Hatha Yogis are set forth in evidence. As a bizarre example of human power we take note of Joany Gaillard, of Lyons, reported to have the power of mummifying animal tissues by the touch of his hands.